

THE  
READY VVAY  
TO  
TRUE FREEDOM.

Set downe in

A SERMON,

Preached in the Publique  
Lecture appointed for *S. Pauls*  
Crosse, on the feast of *S. Iohn*  
*Baptist, June 24. 1638.*

By T. B. Pr. Pl.



LONDON

Printed by E.G. for *Abel Roper*, at the  
blacke spread Eagle over against  
*S. Dunstons* Church in Fleetstreet.

1638.

Concionem hanc  
super illud San-  
cti Pauli ad Ro-  
manos, cap. 6. v. 7.  
*typis* mandari per-  
mitto, utpote cum  
utilitate publicâ  
conjunctissimam.

*Sa. Baker.*

*Ex ædibus Fulham  
Julij 23. 1628.*

LONDON  
Printed by E.G. for M.D. at the  
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1628.



TO

The truly Noble, Vertuous, and  
Religious Lady, the worthy pat-  
terne of goodnes and piety,  
M<sup>rs</sup> MARY WISE,

Daughter to

The right honourable, EDWARD,  
Lord Vicount *Chichester*, Baron  
of *Belfast*, &c.

WIFE to

The Learned and Religious lover and Pa-  
tron of Learning and Pietie,

THOMAS WISE, Esquire,  
High Sheriffe of Devonshire : A  
man rarely eminent for his Worth, be-  
loved of his Country, and honou-  
red of all good men.

T. B.

By dedicating the publicke life of this his  
flender, weake, unworthy labour, devo-  
teth himself, wisheth the continuall  
increase of Love and Honour  
upon earth, and happinesse in  
Heaven hereafter.

TO

The truly Noble, Vertuous, and  
Religious Lady, the worthy par-  
ter of goodness and piety

MARY WISE

Daughter to

The most honorable, Eminent, and  
Most Victorious, Charles, Duke  
of Berry, &c.

Wife to

The Learned and Religious Lord and Pri-  
nce of Learning and Piety

THOMAS WISE, Esquire,

High Sheriff of Devonshire: A

man of great worth, and  
loved of his country and nation  
for his good men.

T. B.

We dedicate this little book to this his  
honourable Lady, as a token of devotion

to that which is the continual  
increase of Love and Honour

upon earth and happiness  
in Heaven.



# ROM. 6.7.

*He that is dead, is freed from Sin.*



HE words of my Text you see, are but few, the parts cannot be many: The parts thereof, (that

I may waste no time in a needlesse bespeaking your attention, the best part whereof this blessed day, this holy place, commandeth me to expect from you; from you who are not ignorant, and I hope not unapprehensive of that glorious though invisible presence of the ever-blessed Trinitie before whom we stand. Not ignorant,

and therefore not unprepared, nor unready with willing minds to present the best of your attention to the holy truth of God. Peradventure also the utilitie, yea and the necessitie of the argument provided, wil awaken you to it.) The parts of my text (I say) are these two: A person: His privilege.

The Person, *ὁ ἀποθνήσκων*, he that is dead.

The privilege, *ἀσκήσιας*, is freed from sin.

I begin with the latter: The Privilege.

The Privilege is a Charter of Freedom: and, which is more, it is *ἀπὸ τῆς ἀμαρτίας*, Freedom from sin. Freedom, the desire, the delight of all the sons of men: freedom from sin, the privilege, the prerogative of them alone that are the sons of God.

Freedom the desire of all men, who would not be *sui juris*, his owne master? If *Issachar* do bow



bow his shoulder to beare, and become a servant to tribute: it is not a free choyce, no more than that of them, who to lighten the ship, cast out the wheat into the sea. No positive election: but a comparative prelation of a lesser to a greater evil, he saw that rest was good, and the land pleasant: otherwise, if Barak blow the Trumpet, the Princes of Issachar will follow the battell, hoping to shake off the yoke, and regain their freedom.

Act. 27. 38.

Judg. 5. 15.

Freedom the delight of all: *Nulki b ne venditur auro.* Gold is no price to buy it, nor silver sufficient to countervail the loss thereof. A cage of silver cannot entice the bird: nor fetters of gold the captive once escaped. Not entice, much less perswade them to return to their former co-ardination. Those poore immunities which the Princes of the earth indige to this an

that Citie and Corporation, how highly are they prized, how dearly otherwhiles redeemed? yet what are these to this freedom in my text, *ἀπὸ τῆς ἀμαρτίας*, freedom from sin?

*From sin* : By *Sin* understand, that viciousnes of nature which we receive from *Adam* by propagation. Hence in the former verse it is called *our old Man* : and, *the body of sin*, phrases used by *S. Paul*, to expresse that naturall corruption, which all men do receive by propagation: The which is not unfitly called *SIN*,  
 1. *Ex causa* : it is the fruit and effect of that first transgression of our father *Adam*. 2. *Ex effectu* : it is the root, seed, spawn of all actuall transgressions in every one of us. This is the sin whereof *S. Paul* speaketh : yet not in opposition to other actuall offences ; but rather in composition together with them ; *viz.* as they and this together make up

up a certain body of sin. And this is the privilege we have in hand, freedom from sin; both root and branch; both head and tayle.

Freedom from sin: This hath its subdivision: For in two respects we may be sayd men freed from sin.

1. *Quoad reatum*, when the guilt of sin is remitted.

2. *Quoad Dominium*, when the service of sin is removed.

These two, tho different in Nature, and Notion: yet alway co-united in the same person. And therefore may well stand together in the text. Alway I say in the person: He that is freed from the guilt of sin, is also freed from the service of sin. God doth not dispense his graces by the halves: No, he doth make a compleate and perfect worke of it, freeing us at once.

*Quoad prateritum*, from the guilt, *Quoad futurum*, from the service



Psal. 19. 12

service of sin. Good reason it should be so : The one without the other would doe us small good : what doth it profit us to have the guilt of sin past taken away : If still sin may have dominion over us, and Sathan lead us captive at his pleasure? Therefore as *David* : so must every good Christian joyn these two petitions. *Cleasene & keep me : let not sin have a minion over mee.*

But will the word in the text beare both? yes very well : It is *to justify* justified, as the vulgar Latine and the English margent hath it : to justifie (we know) is in Scripture used, as a Legall phrase, to notifie the sentence of the Judge acquitting the person accused or the party challenged ; the one from the bill of enditement framed against him, the other from the pretended challenge of interest in him : this is *to justify*, to justifie : the person



person thus acquitted is *deus* :  
*quod* justified, freed by law  
 from the indictment : from the  
 challenge : so then the word wil  
 beare both : Freedom from  
 guilt ; from service, and subje-  
 ction.

And yet, tho both doe alway  
 meet in one person. Tho the  
 word would admit both : yet (I  
 say) both are not intended in  
 the text, at least not equally :  
 but the latter only ; sc. Freedom  
 from the service of sin : hee that  
 is dead is freed from the domi-  
 nion of sin. This is proved by  
 the Coherence : my text is a rea-  
 son : the conjunction FOR doth  
 shew as much : a reason alleged  
 to prove what in, *vers* 6. was de-  
 livered ; and there it was said :  
 our old man is crucified, that  
 the body of sin being destroyed  
 we might not serve sin : the rea-  
 son hereof is : Because, *but that is*  
*dead is freed from sin*, that is, from  
 the dominion and service of sin.

So

So then the privilege in my text intended is, (as you see) a freedom from the service, a delivery from the dominion of sin : touching which , let us further enquire and learne, the excellency : and the propriety. How great a privilege it is : and to whom it doth belong : the first will perhaps incite us to labour for it : and the latter direct us how to attaine unto it : a word of either : that I may come to the use and application.

*1. The Excellency of this Freedom.*

**T**His will best appeare by the contrary. *viz.* The misery of them that are servants of sin : If the service of sin be a misery : Then is the freedom from it a privilege of excellencie. The service of sin is a miserie : sure enough : a meer slavery : yea of all slaveries the worst, which will  
appeare

appeare in viewing the quality,  
and condition of the master,  
the worke, the wages.

1. *The Master is the Divell*: he  
is the master in this service: as  
for the world, and the flesh, they  
are but his agents: under-officers  
to exact the taske of sin. It is the  
divell himself, whom sinful men,  
do serve, he is their King, their  
God, he ruleth in the children  
of disobedience. And what is  
hee? a servant, a slave: no fla-  
very to the service of a slave: no  
such tyranny as that of a slave,  
when he hath power over free-  
men. Of all slaves, the Renega-  
do is most furious and unmerci-  
full: such is the Divcl, an apostate  
Angell. Adde envy, and malice,  
and you make up all that can  
be expected from a furious pa-  
troon: envy is his proper sin:  
envy to mankind: not so much  
the subjection of mankind doth  
hee seeke, as the destruction: a  
Murderer from the beginning.  
His

*Nec bellua  
seuior ulla  
quam servi  
rabies in li-  
bera colla  
surrentis.*



His violence is in a manner irresistible he taketh them at his pleasure, and leadeth them whither he listeth: casteth them into the fire, and water. Hence it is, that covetousnesse, and ambition (say the same of all other enraged lusts, and passions wherein sinfull men doe serve the divell) knoweth neither right, nor wrong: neither kith nor kin.

*Absalom* regards not his father, *Amnon* his sister, *Adonias* his brother, *Judas* his Master, nay his Saviour; is not this a miserable servitude, and slavery? Nay the service of the divell is yet worse; for forcerer-like he doth bewitch his slaves, so that they take pleasure in their thralldom they joy and delight in it, they study, and plod to doe it, they will breake their sleepe; forgoe their food rather than want time to doe him service. Hee hath put out their eyes, their right eye, as *Nabash*; a fit name for

Mica. 2. 1. 2  
Pro. 4. 16.



for him that in this envious act did meerly represent this serpent of whom we speake; they see not their misery, pittie not themselves, nay rather scoffe, and deride all such, as be not thus like themselves enslaved: now then, judge I pray is there any slavery like this, in respect of the master?

2. *The worke is as bad*: It is base drudgery, no scavenger so filthily imploied as the servant of sin, how basely penurious, and niggardly is the covetous man? How doth he pinch his belly; scant his back, pine, and starve his family, that he may serve *Mammon* and heap up wealth? How base in his fawning flattery is the ambitious? see it in *Absolon*, not a subject in the Kingdome, to the meanest vassall, but he doth court him, and complie with him, that he may steale away the hearts of the people, and  
so

so aspire to the Kingdome. No slaverie like the service of sin, in respect of the worke.

3. *The wages*, the best that can come of sin is shame, and sorrow, hence that of our Apostle *vers. 21. What fruit had ye then of those things, whereof you are now ashamed?* If not shame and sorrow to repentance, then feare and smart, horreur of conscience in a fearefull apprehension of vengeance to bee inflicted by God himselfe. And lastly, death, that everlasting pang and place of torment prepared for the divell, and his Angels, this is the wages of sin: and doe we not then conclude, the service of sin to be a miserable condition, of unhappy slaverie? Wee doe so, and withall confesse the excellencie of the privilege, freedom from the slaverie of sin, and Sathan. The which I might further manifest by other arguments: but that I hasten

hasten to the other part propounded viz. the propriety: to whom this privilege doth belong.

2. *The propriety of this Freedom.*

**T**His Freedom of which wee speake is the privilege the propriety of him that is dead, *et non datur*: and thus we fall into the first general part of the text, sc. The person, which I did formerlie passe by; But having now found out the privilege and its excellency, returne we to the person and the propriety: this is (as we say) by death, he that will have it must die for it, die before he have it. This is an hard taske. The pearle was precious, the purchase good, but the price is deare, yet certainly not over deere, who would not rather die, than live in slaverie to such a master as the

the divell ? than to be imployed in such base drudgeries as the serving of divers lusts and pleasures, specially when the wages thereof is sorrow, and shame, feare and horror, death and destruction.

*Q.* But will death free us from sin, and the dominion of it?

*Doct.*

*Ecccl. 9. 6.*

*A.* Doubtlesse it will, death puts an end to the works of sin : dead men sin no more, as *Solomon* saith of the dead. *Their love & hatred perished with them,* So may we say of their sinning : the acting, working thereof is perished with them, at least wise this is true of the godly. Some question the school men doe make touching the damned in hell, whether they doe not still delight in their former sinfull courses ; whether even then they would not if they might commit the former villani's : whether they doe not even de-

test



test and blaspheme the justice of God, whether their blaspheming be not sinfull: whether they do not increase their torments everlastingly by their daily blaspheming? Touching such questions, say with *Augustine*, *Præstat dubitare de occultis quam litigare de incertis*: humble ignorance is better than curious inquisition. But what soever be determined touching them, certain it is in respect of the godly, that they are freed from the service of sin by death: in their life time they sin daily; nor can they be freed from it: but death puts an end to the service of sin: not till death.

Hence it is, that by the Ancients Sin, i. e. this viciousnesse of

μαῶν καλῶν συνήθειαν δεῖσα, καὶ ἐν ἑλπίδι καὶ μέγας ἐνδοξάζουσα, καὶ ἐπὶ πάσαις ταῖς ἀρμονίαις πολυχλημάτοις ῥίζαις ὅντιν ἰδίων κεχυμένη, ἢ πρότερον τῆ φύσιν ἐλλεται ἕως πᾶσα ἀποπαθεῖν, λυθῆναι τῶν ὅντων καὶ εἰς ἐβλίσθησι τόπος ὅντιν ἰδίων, &c. *Vide Methodi contra hæreses Eriphoriam, Hæreses 64.*

*Aug. de Genesi ad l. 1. 8. cap. 6.*

Καθάπερ  
ὡς ἐν οἰκοδομήμασι

nature

nature hath been compared to the Fig-tree, or Eldern-tree, which hath so fastned her roots in the wall, that there is no destroying of it, except the wall be pulled down: no pruning nor paring will serve the turne. The wall must downe: so here, till death dissolve the frame of body and soul, sin ceaseth not; but then it doth. *He that is dead is freed from sin.*

Many are the privileges of death; but this surmounteth all. In which respect holy men have wisht for death, that so they might be freed from this body of Sin. And indeed the pious soul, who fain would walk with God, and approve himselfe unto his maker, but cannot, being hindred, cumbred, captived by this *Body of sin*, death, and the freedom that commeth by it, freedom from sin, is by him apprehended as a speciall benefit. This freedom would many a poore

poore soul redeem with all his wealth, might money purchase it. Never was *Lazarus* more irked of his ulcerous sores, or of his life in respect of them: never was any captive in *Barbary* more weary of his life in respect of his miserable servitude: than many a poor Christian is in respect of his spiritual ulcers & Sathans buffetings. Worldlings are not more tyred with crosses, when they come thick and threefold (and yet sometime they wish for death more than for treasure, only to be rid of their crosses) than the godly are wearied with their sinfull corruptions, when this lust, and that passion leads them captive: when neither their thoughts by day, nor their dreams by night: when neither their civill commerce, nor their sacred and secrete devotions are freed from the intermixture of corruption. Oh! what a sorrow and heart-breaking is this: and were



*Vse.*

were it not sin to make away such a sinful life, some of them would otherwhiles not live an houre longer, only to be freed from sin, knowing that he who is dead, is freed from the domination, service, and slaverie of sin.

Behold then in this, a ground of consolation, against the feare of death: Death is a terror to the sons of men, the king of terrors. The fear of it causeth some to *be all their life subject to bondage.*

They dare not dye, not think of it; and when it commeth, how are they apalled! yet loe, there is a benefit purchased by it, more of value than the whole world: from how many troubles doth it free us? how many diseases & dangers of the body? but al these are nothing to this benefit of the soule; it freeth the soule from sin. Now then, if this *Body of sin* be such a cumber, and so troublesome to the holy heart, have wee not cause to rejoyce at the



the approach of that which will rid us of it? should we fear, shun, abhor that which will do us good? What prisoner is afraid of the Iayers approaching when he comes to strike off his fetters?

I am entred, as you see, into a pleasant Theme, a profitable meditation: But my text calls upon me: and the coherence whispereth in mine eare; telling me, that though this be a truth, a truth full of comfort: yet is it not the intention of the Apostle in this text. How so? Because to this proposition, *He that is dead, is freed from sin*, he intendeth to subnect this assumption, *You are dead*: consequently, the words are not to be understood of death in its native signification.

As Col. 3.3

Let this poynt then alone, though it be a truth: and seek for that truth which the

B

text

text intendeth.

Q. How then? Is there any other way: to dye, and yet not dye: That men may be sayd, to be dead while they are alive: That the Apostle may, to them yet living, and like to live, yet say, and that truly: *Ye are dead?*

1. Tim. 5.  
6.

Eph. 1. 25.

Col. 2. 13.

A. I remember a speech of St. Pauls, touching the wanton Widow that liveth in pleasure, *that she is dead while she liveth*: dead, and yet alive? A strange speech: How can this be? Elsewhere he mentioneth some that are *dead in sins and trespasses*: others, *dead in their sins, and the uncircumcision of their flesh*. Surely in this sense he sayth of the widow, that she is dead while she liveth: But can this be the meaning of our word, *ἡ ἀποθνήσκω*? far be it from us to thinke so: Nay certainly, these are so far from being freed frō sin, that of all others they are most enslaved to sin: willingly enslaved: and  
(sayth

(sayth our Apostle) verse 16.  
*Know ye not, that to whom ye yeeld  
 your selves servants to obey, his ser-  
 vants ye are to whom yee obey?*  
 These then are not of the num-  
 ber: none of them is *ἀπεθάνω*,  
 dead, *scil.* in the true meaning of  
 our Apostles phrase.

But what need we seeke fur-  
 ther, when even in this Chapter,  
 we finde an explication. In verse  
 2. we have mention of some that  
 are *dead to sin*: and so verse 11.  
 Reckō ye your selves to be dead  
 indeed unto sin, *but alive unto*  
*God*. Marke that, dead and yet  
 alive. And so Col. 3. 3. *you are*  
*dead, and your life is hid with*  
*Christ in God*. So then we have  
 found out this, that death and  
 life may both be found in the  
 same persons, and that at the  
 same time. And doubtlesse this  
 is the death we seeke for: *A death*  
*unto sin*: for this phrase can mean  
 nothing else but this; to be as  
 dead men in respect of sin: dead

in desire, dead in delight,  
dead in action, dead in affection;  
to have no more readinesse and  
desire to sin, or delight in it,  
than dead men have in the com-  
merce and travels of this present  
life. And that such a one should  
be freed from the service of sin,  
is consonant to reason. Doubt-  
less therefore this it is.

But then wee are to enquire,  
how, and in what: since we are  
said to be dead to sin; how may  
this be understood? The words  
of the Apostle in vers. 6. give the  
answer, if we doe compare them  
with these of the Text: There  
he said, *our old man is crucified  
with him i. e. wth Christ*, that  
henceforth wee should not serve  
sin: For saith he in my text, *He  
that is dead is freed from sin*, and  
then vers. 8. *If we be dead wth  
Christ*. This might seem a strange  
inference: our old man is cruci-  
fied and destroyed: therefore  
we are freed, and wee are dead:  
but



but so it is, we are said to be dead to sin, when sin dyeth in us, and contrarily, we live to sin when sin liveth in us, so also *vers. 11.* we are said to be alive unto God when God liveth in us by the Graces of his spirit: According to that of *St. Paul*, I live, yet not I, but Christ liveth in me. This life is in respect of the vigour & operation of Grace, and sinfulness in us: when Grace acteth, and worketh in us vigorously, it is said to live in us, and wee live to it, alive to God. So when sin reigneth in us, it liveth in us, and we live to it; but when it hath no power over us, it is sayd to be dead in us, and we dead to it.

Well then, we now see who is this *ὁ ἀποθανών*: he that is dead, to whom this freedom from sin belongeth: sc. *He that is dead to sin*: he in whom sin is mortified, the old man crucified, the body of sin destroyed: he is the free-

man: the man that is freed from the dominion of sin.

Q. But as yet we are not acquainted with the meane and manner how this death of sin is wrought in us.

A. That out of vers. 3. *Know ye not* (sayth St. Paul) *that so many of us as were baptized into Iesus Christ, were baptized into his death?* And what is this, *Baptizari in Christum, & in mortem Christi?* Doth it not expresse the end of our baptisme? So *Origen*, and others from him expound the phrase, *In Christum, &c. i. e. in imitationem Christi*: To receive baptisme for this end, that we may be bound to the imitation of Christ, to set him before us as a paterne and example to follow. Be bound I say to it: and therefore of old, and from the beginning, hath the vow of baptisme that solemne protestation, to forsake the Divell, World, and Flesh: and

and to betake our selves to the service of God, hath been exacted of persons desiring baptism (as that Text of St. *Peter* Cap. 3. 21. doth make it manifest) for why? Baptisme doth represent unto us our profession. sc. That as Christ dyed and rose againe: So should we which are baptised dye to sin, and rise againe to newnesse of life: dy unto sin: baptized into his death, sc. into the profession of conformity to him in his death: & thus may wee bee said *Mortui cum Christo*, dead with Christ, as *vers. 8. Consepulsi*, Buried with him: as *vers. 4.* Because, as he dyed and was buried: So we also in Baptisme do die to sin, and are buried, by vertue of that vow, and solemne promise, which in our Baptisme is required and performed.

This is a true saying, and of all men to bee received: *Christians are crucified to the world*, (as Saint *Paul*

*Doct. 2.*

*Paul* saith of himselfe, *Gal. 6. 14.*) they are dead to sin, yea buried too, *By their vow of Baptisme*: yet indeed this is not all that the text intendeth, as I shal shew you by and by: but first make use of this branch of holy truth: Christians by their Baptisme are bound to be dead men, dead to sin: their vow and promise, is their obligation.

*Use.*

Therefore, what a shame is this to multitudes of Christians amongst us, whom no care, no regard of this solemne vow and sacred promise, doth once touch their consciences? what an argument of confusion should this be to the covetous, and voluptuous? to the covetous whether of riches, or honour: to the voluptuous whether in wine, or women? It should be: it shalbe one day, if it be not now: Wee say to them now: O yee sons of men, how long wil ye turne your glory into shame? this your vow of Baptisme



tisme into an argument of confusion? How long will yee love vanity, and seeke after leasing? Consider, and remember that vow which in the face of God, and his Congregation was solemnly professed: Thus we now: and happy they who lay it to heart: For the day is comming, and the houre at hand, when in another manner shall it be required: the terrible Judge clothed with Majesty, sitting upon his glorious Throne, attended with millions and myriads of Angels, shall ere long call them to account for this vow of theirs: Is this according to your vow? you prophane Atheists, covetous worldlings, voluptuous Epicures? were you admitted to that sacred ordinance upon this your solempne protestation, whereas else you had been cast out as abominable excrements: and hath this been all your care? all the conscience

that you have made of so sacred a protestation? Call you this to renounce the world, the flesh, and the Divell: to covet fields, and to take them by violence: to revell and ryot in the day, to scoffe and mock at true grace and goodnesse? Is this your vow of Baptisme? Depart, depart, you misnamed Christians.

But to my text againe: That by the vow of Baptisme we are justly accounted dead to sin, Baptised into the death of Christ, and buried with him: That it is a shame for us to revive againe, in our affection to sin, and the prosecution of sin: This I grant; But that this is the meaning of St. Paul in this Chapter, when he sayth, *We are baptized into Christs death, buried with him, dead with him*: I utterly deny (understand me to speak of the whole intention of the Apostle; he aymeth at some further thing)

thing.) And to passe by all other arguments, by which the opinion of them who understand those phrases onely of the end of baptisme, as before sayd, by which I say their opinion may be confuted, I pitch onely upon that which the word in my text *δεδικαιωται* will affoord me.

Know then, that this word *δεδικαιωται* is derived of *τὸ δίκαιον*, and doth presuppose it: No place for *δεδικαιωται*, but where *τὸ δίκαιον* is presupposed: i. e. No place for justifying, but upon the presupposall of Just, and Justice.. See this in all the sentences of Justification, whether Legall, or Evangelicall. God doth justifie none (*nisi interveniente iustitiâ*) none but the just: i. e. none but such in whom is found a true reall justice, answerable to that law, by which the sentence of Justification is regulated.

Hence it is, that they who set  
downe

downe the act of faith and good works to be the formall cause of our justification in the covenant of grace, because they know the to be imperfect, if examined by the law of the first covenant, doe contend, that in stead of that perfect obedience which the law required of *Adam*, God hath graciously substituted the imperfect obedience of faith, and inherent holinesse to be the ground of Justification: which latter if they can prove, no doubt but the former wil follow upon it : In as much as it skilleth not, whether the Justice bee compleate in such or such a degree, yea, or not: So that it bee answerable to that degree of perfection which the covenant of Grace requireth: As it is not materiall to the discharge of a debt, and satisfying the Bond, whether the money be fine, or base so that it be currant coyn : Others which dislike this latter assertion;



assertion ; which oppose this conceit of substitution, and deny that a man is Justified by any thing inherent in himselfe, doe withal lay this for the ground of Justification: That first of all, the Righteousnes of Christ (which we all believe, and acknowledge to bee every way perfect, and compleate) is by imputation, that is, by the free donation of God applyed to us, and made ours, and by Faith apprehended, received presented as our owne, that this I say is done, first, that is in order of Nature, before that we are Justified, acquitted, pronounced righteous in the sight of God. The reason whereof is, Because, the sentence of absolution must needs be just : The rule of justice is, that the sentence be a word of truth : answerable to the thing it selfe: consequently to pronounce him just and righteous, who is not first found to be so, either by infusion, or by  
impu-

imputation is not just, and right. If it be not τὸ ἁγιάζον, there is no δεδιναίωται.

To apply this to our purpose in hand, i.e. to prove, that this dying to sin *vers.* 2. this dying with Christ *vers.* 8. by which wee explicate ἀποθανόν him that is dead in the words of my text: That this I say cannot rest in the vow of Baptisme: Set the argument thus: It must be such a death, and dying to sin, as by which we are freed, yea Justified that is, freed by the sentence of the Iudge.

Now it is not our vow of Baptisme, our act of Renouncing the world, flesh, and Divell, that doth free us from the domination of sin: No more than if a Servant renounce, and run away from his Master, is thereby freed: No, it must be the act of a Superior Iudge, which hath power to free us, to pronounce the sentence of absolution on our behalfe.

halfe. Now this sentence must be just, else is it not the sentence of a Judge. The sentence of a Judge must needs bee just, else he is not a Judge, but a subverter of Justice : It were not Justice to free the servant from his former Master, meerly upon his owne renouncing and nothing else : But if either his master hath not kept Covenant with him, or if his time bee up: then may the Judge in Justice pronounce that servant free from his Master. So in this case of ours: the plea of Justice on our behalfe against the service of sin, is that our time is up in Baptisme. No indenture binds any longer than for term of life, hee that is dead is freed : Now our life, in which wee were made the servants of sin is ended in our Baptisme. How so? Not by our protestation against sin : But by our participation of the death of Christ : which is the true, proper, and full effect of our Bap-

Baptisme.

And this is the true meaning of the former phrase, *Baptizari in Christum* i.e. *in communionem Christi*, Baptised into the communion of Christ and his death. Christ our blessed Saviour died to put away sin: we are baptised into his death, by our Baptisme incorporated and implanted in him dying, and dead: And there doth end our life to sin: Consequently it is not our protestation against sin, that freeth us from the service of sin: but our participation of the vertue of Christs death, and buriall, that indeed may shew our desire, or good wil to be freed: but this is it, which is the true ground of our absolution.

A little to insist upon the explication of this point. Call to mind what the prophet *Esai* hath delivered: *The Lord hath layd upon him* i.e. Christ, *the iniquity of us all*; And what the Apostle



postle, Hee made him to be sin for us who knew no sin : the meaning whereof is, that God the Father did by imputation lay upon his son Christ the sin of mankind: Christ on the Crosse bore the sin of mankind. And now he being thus made a sinner by imputation, hee is crucified for mankind, and mankind with him. In his Crosse did our old man receive a deaths wound: And mankind in respect of the life of sin did then dye with Christ, & with him was buried.

Mankinde I say, not universally, but indefinitely considered: For besides this death and buriall of Christ, there is something more required to bring about this predication. We are dead, and buried, and with him, and consequently freed from sin. Something more, there must be an application of his death and buriall to us in particular. On that day, the day of his

his passion, all mankinde dyed, and was buried in him, and with him. (It is *St. Pauls* own conclusion 2. *Cor.* 5. 14. we thus judge, that if one dyed for all, then were all dead. As before this, *In Adam all sinned, and dyed*) But beside this, there is a day in which each man particularly doth dy with Christ, in respect of the old man, and is buried with him.

This meanes of application, by which the death of Christ is made ours, and we said to be buried with him, is the Sacrament of Baptisme. By baptisme wee are united to him. That mysticall union which is the ground of all communion with Christ, is begun in Baptisme: Nay, it is wrought by baptisme; and therefore vers. 4. *St. Paul* addeth, *We are buried with him by Baptisme*: not onely in Baptisme, as in a signe; but also by Baptisme, as by an Instrument, is that mysticall

ἐν τῷ βαπτισματι.  
Col. 2. 12.  
Διὰ τὸ  
βαπτισμα  
τοῦ. Rom. 6.  
4.

sticall union wrought betwixt Christ and us.

Now that this must needs bee the true meaning of the text in hand, it will appeare by the Coherence.

In *vers.* 2. hee sheweth, that we who are Christians may not any longer live in sin : his reason is, because we are dead to sin. The argument stands thus: If we be dead to sin, then we may not : nay indeed except wee renounce our Christendome wee cannot live any longer in it. But we are dead to sin. This he proveth by the efficacie of the Sacrament of Baptisme : We have been all baptised into Iesus Christ, united to him, incorporated into his mysticall body; consequently, baptized into his death, that is, united to him in his death, buried with him, *vers.* 4. *Implanted together with him in the similitude of his death,* *vers.* 5. *crucified with him, and the*  
body

*body of sin destroyed.* vers. 6. All which proveth, that we are dead with him, partakers of his death and buriall by our Baptisme.

Now then, all this is done : But to what end? Surely to this end, that being freed from the dominion of sin, we might not henceforth serve sin, that is, not live any longer therein. For why? It is well enough known, that he who is dead, is freed from his master. *No master hath power over his servant any longer than he liveth.*

3. Doct.

So then, *Howsoever before our Baptisme we were the servants of sin : yet since that time we are freed.* He that is dead, is a free-man, freed from sin, from the dominion, service and flaverie of sin. But we Christians baptized, are dead ; dead with Christ in our baptisme ; Consequently freed from sin, the slavery of sin. This is the doctrine of St. *Paul* : And if the witnesse of St. *Peter* may



may adde weight to the confirmation of it, see him affirming the same, Chap. 4. 1. *He that hath suffered in the flesh:* \* And this is the privilege of all those that by baptisme are made partakers of the death and resurrection of Christ (as the latter end of the third chapter plainly sheweth) Such a one sayth he, *hath ceased from sin.* How from sin? From the act of sin? from the inhabitation of sinful corruption? No: That is a degree of perfection not attainable in this life: but from the service, the dominion, and slavery of sin hath he ceased: that he should no longer serve sin, live in it, *vers. 2. 3.*

*This for the Doctrine.*

Now come we to the Application.

I. U S E.

*Of Instruction.*

[H]ence then we see, and learn the efficacy of this blessed ordinance

\* ὁ ἀποθανών in Rom. 6. 7. and ὁ ἐν σαρκὶ παθὼν. Pet. 4. 1. are Synonymal, and expresse that participation of Christs death which is the effect of our Baptisme.

dinance the Sacrament of Baptisme, this is the ground of all that Saint *Paul* hath set down: hence that *συνεπαφημην*, vers. 4. *σύμφυτοι γένεσθαι*, vers. 5. *συνεταυρώθη* vers. 6. Hence this *ἀποθανών*, and consequently this *δεδικασμένος*. sc. Hence our Communion with Christ in his death, and Buryall, and consequently our freedome from the Dominion, yea and the guilt of sin. Nay hence our union with Christ, and our Incorporation.

This is a point needeth a little confirmation and explication: And what fitter day to handle this point, the efficacy of Baptisme, than this, the birth-day of that Blessed saint, who was sent of God to preach the Baptisme of Repentance: who from that sacred action begun first by him, received the sur-name of Baptist, by which to this day hee is knowne, and distinguished. The day then is fit for the theme, let  
your

your patience attend upon it.

That there is a myſticall union betwixt Chriſt and his Church : that this union is the ground of all Communion with him in his merits, and Graces, all doe grant : Reason good : The firſt is expreſſed in many ſimilitudes of wedlocke ; of a Body : a Building : a Tree : Chriſt is the Husband, the head, the Foundation, the vine : The Church is his Spouſe, his body. Chriſtians are members : ſtones, Branches. The other confirmed by reaſon. No participation, til incorporation : the wife not endowed till married : The Branches receive no ſap, except they abide in the vine : Nor mankind any Grace from Chriſt, till united to him. Of this no man doubteth : But that this union is an effect of Baptiſme is not acknowledged by all. An effect of the ſpirit, and faith they do grant it to be : But that the Sacrament ſhould have any finger

ger in it, that is doubted, disputed, denied. So also that the members of Christ are freed from the guilt of sin: yea, and from the dominion thereof by vertue of their union, and communion with Christ, is not denied: but that the Sacrament should have an hand in working this blessed, and desired operation: That Baptisme should kill & crucifie the power of sin: This will not downe with some, this seemeth not so tolerable. And yet if we doe either consult with the most orthodox and sound both of the ancient Fathers and modern divines: If we regard the doctrine of our owne Church: or do rightly understand the Scriptures: wee cannot but acknowledge this to bee the efficacy of this sacred ordinance, sc. Our union with Christ, our Communion with him in his death and buriall: A death unto sin: and consequently freedom from the



the guilt, and dominion of it.

Yet here is to bee noted, that when wee preach the efficacy of the sacrament in the work of our union and communion with Christ, and the benefits thereof, sc. Freedom from the guilt and dominion of sin, wee desire to bee understood with these two Cautions, and Limitations.

*I. Caution.*

That the efficacy of the Sacrament, is but Instrumentall only: The spirit wee acknowledge to bee the principall efficient, and Baptism only the Instrument of the spirit.

The water of it selfe can reach no further than the body to wash it. But in the hand of the Spirit it receiveth an effectuall power to worke upon the soul. Not much unlike to the word preached: Of it selfe, as it proceedeth from the minister, it reacheth but to the ear: but as it is the hand of

the Spirit, it is mighty in operation, even the power of God to Salvation. Or else expresse the truth of this point thus : this efficacy of Baptisme is not in the water, but in the blood of Christ. That is it which washeth the Soule, as the water washeth the Body : It is the blood of Christ that killeth sin in us ; that taketh away the guilt, that freeth us from the dominion of sin : that quickneth in us the life of grace and holinesse. The blood of Christ, I say it is, that doth this. But these effects are attributed to the element, and it is sayd to doe these things, by reason of that Sacramentall union, which the Spirit hath now wrought betwixt the signe and the thing signified.

And why should it seem incredible, that the water of Baptisme, or rather the blood of Christ considered now as in the hand of the Spirit, should be  
able

able to produce these happy effects whereof wee speake? Is any thing impossible to God? Whence is that vertue, which Bread hath to feed the body? Say the same of all other Creatures appointed for food and physick. Is it not frō the word of God? Whence had the water of *Jordan* power to cleanse the Leprosie of *Naamā*? Salt to heal the springs of *Iericho*? Clay to cure the eye-sight? Is not al this from the word of God? And cannot the same word of power make the water of Baptisme, the blood of Christ, an active instrument to effectuate and produce this union, and Communion with Christ? This for the first Caution.

### 2. Caution.

This efficacy of the Sacrament doth alwayes presuppose a right, and due receiving: This is alway to be understood, when

we speak of the efficacy of either Sacrament, that all things be done according to the institution: both in respect of administration of the element; and also in respect of the Qualification of the receiver.

The words of our Church are these: by it (that is, by baptisme) as by an Instrument, they that doe rightly receive the same are grafted into the Church, have the promises of remission, and Adoption sealed, Faith confirmed, and Grace increased. And this right receiving being presupposed, wee doubt not of the efficacy of Gods ordinance: Because, Gods ordinances must needs be effectuell to work that for which hee hath appointed them: else there would be either Ignorance, or impotency in God, which is Blasphemy once to imagine. If there be none error committed, either in the administering, or in receiving the poti-  
on



on appointed, there must needs be error or ignorāce in the physician that prescribes it, if the potion take not effect in its operation. Now this is the end, for which the Sacraments in generall, and Baptisme in speciall, is appointed, viz. To incorporate us into Christ, and so to make us partakers of al the benefits which flow from him: consequently they that are rightly baptised doe receive the benefit for which it was appointed. Rightly, I say, else nothing is done. Both wich points are proved by that one text of St. *Peter* : Baptisme saveth us. There is the efficacy of it : how ? As the Ark did *Noah*, and his family, that is, instrumentally : not the putting away of the filth of the flesh, wich is the bare Act of water : but the answer of a good Conscience : this shewes the necessity of a Right Qualification in the Receiver. A

A right Qualification; what this is, and wherein it consisteth you may read collected to your hand out of the text of Scripture in the publique Catechisme : The Branches wherof are these two : Repentance, and Faith : *Repent and be baptised* (saith Saint Peter Acts 2.38.) *every one of you in the name of the Lord Iesus : for the remission of sins: and ye shall receive the gift of the H ly Ghost. He that believeth* (saith our blessed Saviour Marke 16.16.) *and is baptised, shall be saved.* This text is for faith; where note, that this Faith is not that alone, which beleeveth the Gospell in generall : but in speciall that act of Faith which doth beleve the promise made to us in that Sacrament.

So then, whoso are thus qualified, they are rightly baptized, incorporated into Christ, buried with him, dead to sin; and so freed both from the guilt  
of

of sin past, and from the Dominion of sin for the time to come. And who so faile and come short of this qualification, they are not rightly baptized, not worthy receivers, and so not baptized into Christ, into his death: not dead to sin, not freed from the guilt, and dominion thereof. And happily, hence it is that in vers. 2. he sayd, *So many of us as were baptized into Jesus Christ, &c.* Which phrase doth seem to intimate that some of them were, and some were not: because writing to them, of whom this qualification was required, Men-grown; it might so fall out, that some of them, who were baptized, were not worthy receivers, and so might faile of the benefit, which all worthy receivers do obtain by that blessed Sacrament.

And so much be spoken of the first use, *sc.* of *Instruction.*

## 2. U S E *Of Consolation.*

Hence we have a good ground of Consolation for parents in respect of their children that dye in their infancie: *sc.* by the Sacrament of Baptisme they are freed from the guilt, and from the dominion of sin: Consequently, there is no reason to doubt of their salvation. Nay, good reason to be well assured of the same: For what should hinder their entrance into Heaven, who are freed from the guilt and dominion of sin?

But how can this be, (you will perhaps reply) when as Infants doe want the qualification requisite to make them right and worthy receivers, to wit, Repentance and Faith?

I answer, according to the old rule: Where nothing is required, there is no forfeiture, if  
no-



nothing be performed. Neither of these two are required of Infants: Not repentance, because not yet guilty of actuall and personall transgressions. Not Faith because not yet capable of Instruction, nor fitting to heare: Consequently, the Sacrament must needs be effectuall in them, according to the institution and ordination of God to incorporate them into Christ, and consequently to free them from the power, guilt, and dominion of sin.

*Q.* Are then all infants freed? are they all regenerate in Baptisme, without any more adoe?

*A.* The question is difficult: I shall deliver what I conceive to be truth, in two Conclusions, submitting my selfe to the judgement of my superiours.

*1. Conclusion.*

Supposing the Parents, Sureties, Minister, and Congregati-

on to have done their parts, according to those directions which our Church of *England* hath set downe, and right reason requireth of them to bee performed. I shall not make any doubt but the Infant is regenerate in baptisme, justified and freed from the guilt and dominion of sin: Consequently saved if hee dye in his infancie.

Now the principall thing required of these parties, of them all ingenerall, is to believe the efficacie of this blessed ordinance. Other requisites there be, not to be forgotten of them severally: But this is common to them all, and the ground of the rest. Hence the Minister is directed to exhort the whole congregation present, (but especially the parents, sureties, and company invited) to call upon God in behalfe of the Infant: to believe the mercie and goodnesse

ness of God : to apprehend the promise of benefites conferred by the Sacrament, and so put forth the prayer of faith to receive them accordingly : Consequently, it may be doubted, that if they believe no such efficacy in the Sacrament : If they seeke for no such Benefites in it, and by it : If they look no further (as it is wofull to consider that many indeed look no further) than to a meer matter of pompe and formality, a Church Ceremony and Complement ; Except God be more mercifull, (there indeed is all the hope in the riches of Gods mercy to the poore infants) the children presented by such carelesse & misbelieving persons, may depart without any benefite at all. And here judge, I pray you, how great a disadvantage to the Church of God that opinion hath been, which denyed this efficacy of the Sacrament to the Regeneration

tion of such who worthily receive it : and taught men to rest in the bare admission of the party into the visible congregation: as the whole effect of the Sacrament wrought for the present. By which it might fall out, that not only the parents, whom it doth principally concerne, nor the sureties, whom the wisdom, and indulgence of the Church hath substituted in their room : but not any one in the Cōgregation, no nor the Minister himself might beleve this truth, and consequently not desire it of God in behalfe of the infant. Nay yet more, whereas the prayers of our Church in the Liturgy of Baptisme doe presuppose such a faith, as this, in the Congregation (as the words and phrases doe plainly shew) For want of believing this truth: the repetition of those prayers must needs bee in them little better than hypocrisie: an act  
of



of doubling, and dissembling with God, professing that with their mouthes, which they did not beleeve with their hearts. God pardon what is past : and give us hearts to embrace the truth when it is revealed. This for the first conclusion.

## 2. Conclusion.

Supposing the parties aforesaid tardy, and faulty : yet I rather lean to the opinion of them, who hold the efficacy of the Sacrament not to bee hindered by the personall neglect of these, nor the infant deprived through the fault of his parents, and suretys: This seemeth most agreeable to the general tenent of the ancient Church : And St. *Augustine* giveth us a reason thereof in his Epistle to B. *Eximius*: *Non propterea illi non regenerantur, quia non ab istis hac scientia ne offeruntur*: and a little after, *Offeruntur quippe parvuli*

*Aug. Epist.  
23. ad Boni-  
facium.*

*parvuli ad percipiendam gratiam spiritualem, non tam ob iis quærum gestantur manibus (quamvis & ab ipsis, si & ipsi boni & fideles sint) quàm ab universa societate sanctorum, atq; fidelium.* The summe whereof commeth to this, that albeit the persons who present infants to baptism, may not intend to receive any spirituall grace for the infants, yet this is no impediment to Gods ordinance: because the act of presenting the infant to baptism, is not the act of them alone, who hold them in their hands; but the act of the whole Congregation, yea of the whole communion of Saints: So that though these parties imployed in the busines do faile of their duty, yet the better and sounder part of the Congregation, and Communion of Saints believing and doing as they ought, God doth not impute the ignorance and mis-

mis-beliefe of these, but graciously accepteth the other. And whereas it might seem doubtfull in case of the parents infidelitie and misperswasion, hee addeth, *Nolo te fallit illud, ut existimes reatus vinculum ex Adimo tractum, aliter non posse dirumpi, nisi parvuli ad percipiendum Christi gratiam à parentibus offerantur. Nam & ab aliis & à sacris virginibus parvuli expositi offeruntur, sc. ut sicut sauciato, & semivivo, is erat vicinus qui misericordiam fecit: sc, &c.* Be not deceived, think not that infants are barred, except their parents present them: No, as he was neighbour to the wounded man, that relieved him: so hee is (in this case) a parent to the infant, who doth present him to the Sacrament, and doth what the Father should do: and what he doing, there is no doubt but the infant is regenerate in, and by the blessed Sacrament.

No

No doubt I say : For what scruple soever a Caviller may cast, in case the Parents, Sureties, and others do fail of their dutie : yet supposing them not to faile, I make no doubt, but the Sacrament is effectually. My reason is, Because all Gods Ordinances must needs be effectually, according to his institution: that is, Efficacious in their operation, according to his appoyntment, and work that for which he hath appoynted them: Consequently Baptisme effectually to produce the worke of Baptismall regeneration, the worke of Union and Incorporation with Christ : and consequently freedom from the guilt and dominion of sin.

The truth whereof, as none can doubt, except hee would question the wisdom and power of God. So of all others, they which deny the Activity and concurrence of mans free will



will with the Spirit of grace in the work of mans conversion; these have least reason to stick at it: Because, I see not what can better confirm their opinions, and prove that man is meerly passive in the worke of conversion, than this doctrine of Baptismall Regeneration. For indeed what shew of Free-will can there be here, where as yet there is none act of will at all? Infants are meerly passive.

*Objection.* Against this Doctrine of Baptismall Regeneration, there lyeth this main objection which I will briefly answer, and so proceed to what remaineth, viz. That Divines in the Pulpit do so presse the dutie of attendance upon the meares of Conversion, as presupposing none to bee regenerate, till he be converted by the Word: All the rest are usually accounted as men in the state of unregeneration.

*Solution*

Solution : it is true : they so speake indeed , and the reason hereof is. 1. Some doe acknowledge no present efficacy of the Sacrament at all to regeneratiō : no wonder therefore if they doe ascribe all to the Ministry of the word, that is, to the spirit working by the word, and so account all to bee unregenerate, upon whō the word hath not wrought 2. Others that know the Sacrament to be effectual to the regeneration of infants doe yet know that this Baptismall grace is insufficient to the Salvation of men-growne. It was available for the state of infancy, to them a state of Salvation, as the Church teacheth them to stile it, and to blesse God for it. But afterward when they become actuall sinners they must become actuall penitents. And as they have cōtracted a new guilt: so they must seeke for a new grace: otherwise the first will be found

found insufficient to salvation. Now, because it is not much different whether there be none at all, or nothing to the purpose; hence it is, that divines do other-whiles so speake of men, till Faith bee wrought in them by the word, and grace confirmed in them by the second sacrament, as if there were none at all. The reason of the insufficiency of Baptismall regeneration, ~~which is not sufficient by itself to~~ to the iustification, and salvation of men growen, is two-fold.

1. The root of corruption doth stil remaine: though the guilt be pardoned and the dominion discharged; yet the root is not taken away: concupiscence doth still remaine in the regenerate. Neither is this root dead and rotten, but doth daily sprout, and send forth buds & branches, which if not daily pruned and pared, wil grow up, & beare fruit,

fruit, even the fruit of death.

2. God hath appointed to pardon none that are men-growne, but upon their personall Repentance, to save none such but upon their personall Faith ; for which end the Ministry of the Word is appointed, and provided to worke these Graces in them : by the Law to bring them to Repentance, and by the Gospell to bring them to Faith in Christ : So that suppose corruption did not produce daily danger : yet when their years hath brought them to the state of men-growne, they must apply themselves to seek out the qualification. Milke (we say) is good nourishment for babes: but men must have meat, and souldiers double allowance. Vpon these reasons and the like it is ; that divines do say, Baptismall regeneration is not of it selfe sufficient to the salvation of them that are growne up, and come to  
yeares



years of discretion. Consequently, that notwithstanding the truth of this doctrine teaching Regeneration of infants by baptism: yet may they not unfitly in pressing the former duty speake to them, as to men unregenerate, &c. Because a new kind of Regeneration, at least a new degree thereof must be wrought in them, else the former is unprofitable to them now, and as good as nothing. To them (I say) now that bee come to yeares : but while they were in their infancie, it was available to their salvation. Consequently the ground of comfort to parents in respect of their Children dying in the age of infancy.

3. U S E.

Of Exhortation.

1. *To Parents.*

**A** R E all Christians freed from the dominion of sin, because dead to sin: and dead to sin, because in their Baptisme partakers

partakers of the death of Christ, and so dead with him, yea buried with him in baptismie. All Christians, yea the infants of Christians, are they also freed?

See then, what just cause there is to appoynt the Minister to call upon the Congregation to give thanks for this so great benefit, and with one accord to make prayer unto Almighty God in behalfe of the Infants, that they may lead the rest of their life according to this beginning.

See what just cause there is to lay a charge upon the Sureties, to see that the Children be ver-  
tuously brought up, to lead a godly & Christian life. A charge which howsoever it be little or nothing at all regarded by many, (who to beguile themselves in this, and to put off the thought of this charge from them, have changed the ancient name of Sureties into a new-  
devised

devised terme of *Witnesses*) yet shall this charge be one day required of them.

How much more of the Parents, to whom I desire to ad-dresse this word of exhortation; Watch carefully over your children, O you that be Parents, that they be not re-inflaved, not again intangled in the slavery of sin and Sathan: Watch over them with all diligence, to prevent the danger of Infection. Their age is easily infected, it is apt to take infection, even by presidents and examples: There need no precepts and perswasions to undoe them, to draw them to evill: presidents can do it fast enough: their Childhood is an apish age, apt to imitate, especially what is naught: what you do, they wil be doing so too: looke to your hands, your tongues, nay to your eyes, when children are in the roome. Nay more, even the servants in the house,

*See the exhortation urged by B. Jewel in his Treatise of the Sacraments: See the Treatise at the end of his workes.*

house, nay their play-fellowes in the street, nay any of these can infect them : nay will doe it, except you be wary, and watchfull to prevent it.

Motives are not wanting. Of many this not the least: that these infants being borne in sin, & so the children of wrath (in which you had an hand also, by you, and from you they received this corruption) God of his infinite mercy upon your intreaty adopted the to be his own, & by that blessed Sacrament freed them from the guilt, & from the bondage of sin : And having thus freed them hath committed the to your care, made you their Tutors, and Guardians to looke to them, to watch over them.

If through your negligence Sathan, who being once dispossessed seeketh to repossesse the soul again, and being once repossessed is more hardly ejected than at the first. If (I say) through



through your negligence, he doe  
gaine upon them and re-en-  
slave them : shall not this be re-  
quired at your hand? How much  
more, if you betray them (as  
it is the unhappinesse of some  
children to have none so backe  
friends to the good of their  
soules, as their own parents)  
if you betray them by your evill  
examples, and worse perswa-  
sions? Know you not that God  
hath a greater portion in them?  
they are more his than yours:  
he is the sole father of their  
spirits, you only of their bo-  
dies : nor that neither, but by  
his speciall concurrence : Hee it  
is that doth open the womb, and  
give conception.

If tutors be carelesse of your  
children, you doe expostulate  
with them : and justly: too how  
much more, if (as *Livius*, and  
*Plutarch* relate the story) like  
that schoolemaster of Falisci  
they should betray them to the  
D enemy :

*Livius De.*  
*cid. lib. 3.*  
*Plutarch. in*  
*vita Camille*

enemy : and shall not God ? to you hee delivered them freed from slavery : shall hee not say unto you ; where bee the children I gave you ? where be their souls committed to your charge ? Will you say : they are lost, enslaved to Sathan: but through whose default ? Was it not your negligence ? Nay was it not your faithles and false dealing ? If so, think you, it shall not be required ? shal the blood of the people perishing in their sins be required at the hand of the negligent pastor ; & shall not the blood of your unhappy children be required at the hands of you their ungodly parents ? ungracious guardians ? Note: that as this watchfulnes over their children is the common care of both parents: for mothers, let mee bespeak them in speciall manner to watch over the infancy of their children; and whereas they have a double advantage to work  
god

good upon their little ones. *viz.*  
The tenderneſſe of age, that is  
easily bended: and hourly  
dependance upon the mother  
(while the father is abſent, and  
abroad, they are ſtill with the  
mother) who in this I ſay have  
a double advantage to inſtill  
goodneſſe into the children: yet  
ſuch is the careleſneſſe of mo-  
thers many times (indeed too  
often) that they ſuffer either  
wantonneſſe, or frowardneſſe  
to get ſuch an habite, that  
all the endeavour of the father,  
tutor, maſter is too little to  
weed it out againe. There-  
fore doe I deſire to preſſe this  
duty of watchfulneſſe upon the  
mother alſo: not to exempt  
the Father: but to prepare a  
more ready, and more eaſie  
worke for the father, who muſt  
no leſſe watch over their youth,  
and growth, than the mother  
over their infancy and child-  
hood: yea help her in the one,

as he desireth her helpe, advice and counsell in the other : that so together they may performe this first part of the parents duty, which this doctrine preseth upon them *viz.* To watch over their children now made free men, that they be not re-enslaved.

A second Branch of their dutie, is, betimes to acquaint them with the Benefit of this their Freedom. As sayth our Church to the Sureties : It is your part, and duty, to see that these Children be taught so soone as they be able to learn *What a solemne Vow, Promise, and Profession* they have made by you. So say I to the Parents : It is your part and duty, to acquaint your Children, so soone as may be, with this great benefit, which is bestowed upon them in their Baptisme : Many things you are to teach them, that like *Timo-*  
*thie*



thie from a childe they may know the holy Scriptures, and bee acquainted with their duty toward God. Among the rest, this is not the least good helpe to further them in grace, and holinesse, If you cause them to know what GOD in mercie so timely prepared for them, so graciously bestowed on them. This will prepare their hearts to love God: and love, we know, is the Mother, & Nurse of all obedience. Many are Gods favours: this of their redemption, their freedom from the dominion and guilt of sin, let it not be forgotten.

Was Israel bound to teach their Children Gods mercie in delivering them from the bondage of Egypt, and servitude of *Pharaoh*? and should not Christians teach their Children this mercie of God, in delivering them from bondage of sin, and servitude of Sathan?

This being done, you shall doe well to call upon them to sue forth their Liverie, and get this Charter of Freedom (conferred upon them in their Baptisme, and so theirs in right, and interest, from that day forward) to get it, I say, confirmed to them, renewed upon them: Baptisme hath bestowed it on them: yet the comfort of it is not so full, so feelingly made theirs, till they take notice of it, apprehend it, get it renewed, and re-confirmed: For which end, no need (you know) to bring them againe to Baptisme: It was *Nicodemus* folly to ask that question: *How can a man that is old be borne againe? Can he enter the second time into his mothers womb to be borne againe?* No *Nicodemus*, there is another ordinance of God to effect this second birth: so here, no need for yong men to return to the font to be rebaptized. No, there

there is another ordinance appointed for it, a second sacrament, to confirme and ratifie what the former did grant unto them. To this let them make hast to addresse themselves, there to receive it: And let it be your care to call upon them: Onely forget not to put them in mind, that an act of their own must come in between: sc. The personall performance of what their sureties promised in their names. It must be their care, to renue that former vow of abrenunciation: to beleve the promise of freedom from guilt, and dominion of sin; to challenge it by the prayer of faith in their addresse to that blessed Sacrament. This done by them, (and therein the help of your prayers shall not a little avail them, and the prayers of the Church, attended with that too much neglected ordinance of episcopall benediction shall be found effe-

et uall) This done I say, you may comfortably assure them, they shall receive what they desire, a cōfirmation of their former charter, this Charter of freedom of my text, that so being set free, & fully enlarged from the dominion & slavery of sin, they may no more serve it, no longer live in it.

## 2. *To all Christians.*

**A**ND now to them, and you both : indeed to all that by the blessed Sacrament of Baptisme haue received this Charter of freedom ; and by that other sacred Ordinance have had the same confirmed, to them, I say : and yet, not I, but the Apostle : not the Apostle, but the Lord himselfe : walke worthy of this vocation wherewith you are called : walke,  
as



as freemen : doe not, as many doe, re-enslave your selves to sin, and Sathan. As the Apostle, putting the *Ephesians* in mind, that they were once darknes, but now light in the Lord, doth there-upon build this exhortation. *Walke as children of the light* : that is \* honestly, or decently, as in the day: so would I say to these, that are now the Lords free-men : you were once servants, and slaves : but now enfranchised, and made freemen: therefore walke, as it is meet for freemen : why should you not stand fast in that liberty wherewith Christ hath made you free ? Why should you be again entangled with this yoke of bondage ? Is it not enough, that in time past you have served divers lusts, and pleasures ? That you have wrought the will of the Gentiles ? Know you not that he that hath sinned in the flesh hath ceased from

Eph. 5.8

\* εὐαγμῶ-  
τως.

Tit. 3.3.

Pet. 4. 2. 3.

from sin, and that for this end. That hee no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God?

Let me descend to particulars, and commend unto you three branches of this Christian duty: I shal borrow them from our Apostle in the verses following: that so, neither you be deluded, nor I deceived in the application. The first is in *vers. 11. Existimate*: reckon yee your selves dead unto sin. The second in *vers. 12. Ne regnet peccatum*, let not sin reigne, &c. The third in *vers. 13. Nec exhibeatis*, yield not your members, &c.

Begin with, *Existimate*, Reckon your selves dead unto sin. Good reason to begin with this: Indeed there will be no place for *Ne regnet*, till we have learned this *Existimate*: Noble mindes doe still produce more noble actions: but feare is the evidence

evidence of degenerate spirits. Great spirits become the sons of Princes: There is place for holy disdain in the hearts of Christians. It was a worthy resolution of noble *Nehemiah*: *Should such a man as I flye?* So would I willingly infuse into the breast of every Christian: Should such a man as I serve, and become a slave to sin and Sathan? Let them serve that were never freed; I have been set free from that former slavery: I am born again of Water, and of the Spirit, ingrafted into the mysticall body of Jesus Christ: shall I still make brick in Egypt, live in sin, walk in darknes? God forbid. This is a good beginning: but if not seconded, it comes to nothing: Not the words of boasting, but the deeds of valour, shew the heroick spirits of noble persons.

Next to *Existimate*, this reckoning, is, *No regnet*, *Let not sin*

*Nehem. 6.*  
*11.*

*sin reigne in your mortall Bodies.*

Not reigne: I doe not say, *Ne insir*, Let it have no being: I know it will have a being, do what you can. And yet I would have you aspire to that also: That not a weed bee left in the garden, not a sin remaining in the soule. Aspire (I say) press forward to this marke. Truth indeed, you will not obtain this desire: yet the desire will doe no harm: Sinfulness doth still remain in the man that is most regenerate: Experience findes it so. The story sayth of the *Canaanites*, *That they would dwell in that Land*: i. e. whether Israel would or not: so may we say of sin, it will dwell in the soul; but howsoever, *Ne regnet*, let it not have dominion over you, not reigne in you. To reigne is to have supreme authoritie: so that none either do, or dare resist. This it is to reigne: And sin is said to reigne, when

Judg. 1. 27.  
35.



when it hath gotten either a quiet possession of the soul, or a powerfull subjection: when, as a King, hee doth give lawes, impose tributes, exact obedience, without resistance, and contradiction. To this Kingdom will sin presse hard, yea, and prevaile, except you bee very watchfull. The *Gibeonites* were content to live in subjection, so they might enjoy their lives. Not so the *Philistines*, an unquiet Nation: Sin and Sathan like to these: would Sathan bee content, that sin might have only a being, lesse care were needfull. But nothing will serve, except a Regiment. This doth sin seek for: and except much care and watchfulnes bee used, it will prevaile. Therefore I say, hinder it all you can. *Let not sin reigne*: Not sin, I doe not instance in this or that sin: I do not say, let not drunkenness, & whoredom, let not covetousnesse and

and contention : let not cruelty and revengefulnesse, lust and wrath, &c. And yet I say also, let not these reign. But as not these, so not any other ; not any sin : not that sinfulness of nature, which is the root and spawne of all : let not this reigne in your mortall bodies.

And I pray, doe not mistake me, though I adde *in corpore*, not in your body . I doe not give any licence that it should reigne in the soule : Nay, much lesse in the soule. It were to little purpose to look to the Body, to watch over the safe-guard of it : if the soule be surpris'd, and quietly yeelded : but in mentioning the body, I doe spare you ; this is in your power, at least more than the soule. We finde a threefold seat of corruption in the man : sc. his Mind, his Will, his Body : Hence a three-fold degree of sins progression. Motions in the minde,  
Lusts

Lusts in the Will, Actions in and by the body. These last alone are in the power of man, by the help of grace to keepe in good order: not so the other. Now albeit the other may doe harme enough, while the reigne of sin is prevented in the body, yet is not this exhortation needlesse: Because he that doth what he can, is in a faire way to have either pardon, or power to doe what as yet hee cannot. Contrarily, this is the just condemnation of thousands, they know their owne weaknesse, and complain thereof. They plead their impotencie; But strive not at all to do their best endeavour: like unfaithfull debtors: not willing to tender those few pence they have, being yet indebted many pounds: and as in mentioning the body I did spare you: So doe I also herein direct you: a good mean to prevent the  
reigne

reigne of sin in the soule, is to prohibite it in the body : know we not, that sin receiveth increase of strength from the body ? Increase I say : I do not say, it receiveth admission of being, but increase of vigor, and strength from without, that is, from the body. By the cinque-ports of the senses is much corruption let into the soule, and by the distempered torrents of the passions is the same increased : consequently, by diswonting, by withdrawing all occasions the power of sin decayeth: as other habits, so this of sin, by use, and custome doth gather strength ; and again doth lose it by discustome of its exercise.

And this leads me fairly by the hand to the third branch of this duty enjoyed. An happy mean to set fairely forward this second parcell of our duty : the worke of mortification.

The



The third is : *Nec exhibeatis* :  
 neither yield your members, as  
 Instruments , or weapons of  
 unrighteousnesse unto sin: your  
 members : not the tongue, the  
 eye, the eare, the hand, but espe-  
 cially not the heart; yield not  
 these to be *ἑπλάαδιαι*, neither  
 Instruments of acting, nor wea-  
 pons of defending : This is a  
 fault, a foul fault in too too  
 many : some doe yield their  
 members the instruments of ini-  
 quity : their heart to plot, and  
 project ; their hands to work,  
 and give it being : Their hands  
 are full of blood : nay they de-  
 vise iniquity upon their beds :  
 they covet fields and take them  
 by violence: with their tongues  
 they have used deceit : the poy-  
 son of Asps is under their lips :  
 their mouth is full of cursing,  
 and bitternesse, evill speaking,  
 lying, and slandering : their  
 throat and belly devoted to  
 the service of gluttony, and  
 drun-

Esay I. 15.  
 Micah 2, 1.

Rom. 3. 13.  
 14.

A&amp;. 17. 21.

2 Tim. 4. 3.

Iosh. 7. 21.

King. 21.

Mat. 5. 28.

Mat. 10. 15.

drunkennes; their ear still itching after noveltyes, and new preachers. Their eye still coveting; either the wedge of gold as *Achan*; the neighbours field as *Ahab*, or the forbidden fruit of a strangers beauty: lust still enters by the eie: or which is worse, wrath, and envy giveth it *κατ' ἐξοχὴν* the name of evill: an evill eie, the over frequent fault of this evill age: Thus do some yield their members to bee the instruments of action: others there be that yield their members to bee *ZeiNa De GNaVeLA*, weapons or armes for defence; as the Syriake text, and the English margent do read the word: the tongue to plead for evill: their hand to fight for it. That is the abhorred sin of many a leud Lawyer, and flattering preacher. This the detestable, and damned endeavour of wrathfull Russians, and swearing souldiers. Thus doe

doe some : and this is an evidence of sin reigning in the body. Now saith our Apostle: *Do not you so: yield not your members, as the Instruments, or weapon of unrighteousnesse* ; Yield them not to sin, that is, suffer not sin thus to imploy them, thus to abuse them, suffer not said I ? that is not all : the word is *μη παραστήτε*, do not present your bodies to sin, with a readinesse of mind, & willingnesse of imployment. Happily, sin will invade, and set upon you with an irresistible violence, and lead you captive, as St. Paul complaineth: now saith our Apostle *I doe not blame you for this* ; but if you shall *παριστάτε* yield, and present your members : If when sin sayth, whom shall I send about such a businesse, where shall I finde a fit instrument for such an imployment ? you bee ready to answer, Send me, imploy my heart, and hand, and tongue,

So the word translated in Rom. 12. 1.

tongue, and what you will. This is blame-worthy: nay justly damnable in a Christian: therefore do it not. *Yeeld not your members, &c.*

Thus have I in the words of Saint *Paul*, presented to you, and pressed upon you this dutie of Mortification in all the branches thereof. 1. *Reckon your selves dead to sin*, and so freed from the dominion of it. 2. *Let not sin therefore reign in your mortal bodies*. 3. *Neither yield your members either as instruments of acting, or weapons of defending*: I know what you will be readie to reply, I will only give answer to it, and so conclude.

You will, I suppose, reply thus: The counsell is good: but how to comply with this dutie, how to performe it, as yet I see not. Alas, with all my heart would I maintain my freedom, and hinder the reigne of sin. I know, and feare the danger



ger of this reigning sin : it hath already made my body mortall; and if not prevented, it will bring a death upon my soul also : But alas, how should I helpe it? sin is subtile and strong, and who can resist the violence thereof?

To this I give answer.

First, *from the grounds of Religion.* It is a Rule, that all Admonitions and exhortations of God to Man, do either presuppose an abilitie in man, or proffer it to him. Consequently, if man either be already able to doe what God requireth, or may receiue ability from God to performe obedience, hee hath no reason to complain : much lesse to seek excuses from unabilitie; as all other, so this in particular : and therefore look to it : it is your duty, you may not withdraw obedience.

Secondly, *I give answer*

In the words of St. *Paul*, *vers.*

14. *Sin shall not have dominion over you.* This *Old man*, whom you account the *strong man*, he shall not dominere over you, *nolentes volentes*; understand it so: Except you doe voluntarily subject and enslave your selves by yeelding; sin shall not prevaile against you: In your first engrafting into the mysticall body of Christ, sin receiveth such a crush, such a wound by the power of Christs death, that except we be carelesse to make use of our advantage, except willing to accept his dominion, he shall not prevaile. To this effect *St. Chrysostome*, and from him *Theophilact*, and Saint *Bernard*. This your old man is crucified with Christ in and by your baptism: except you take him down from the crosse, he hath not power to enslave you: Not you, deare Christians: against others he may, and will: not you. How so? For you are not

*Nisi nos sub-*  
*jecerimus -*

*Nisi enim*  
*ipsi succubu-*  
*erimus.*

*Theoph.*  
*Nisi aperias*  
*non intra-*  
*bit. Nisi*  
*sponte cessa-*  
*ris, non no-*  
*cebit. Bern.*

not under the Law, but under Grace. The Law, much like to the Task-masters of Egypt, exacted the tale of Brick, but afforded no straw: The tale of Brick, that is, plenarie and perfect obedience to all and every branch of all the Commandements: No straw, that is, no helpe and assistance of Grace to do the duty enjoined, so that by the Law man might see himselfe miserable: but finde no remedy. But saith our Apostle, *You are not under the Law*: not in this state & condition that you shold taste the rigour, & fear the stripes for the non-performance of what you are not able to do: No, you are under grace, in a state both of liberty and assistance. Of *Liberty*, being by grace freed, though not from the tale of brick, yet from the rigorous exaction. Nay, from the tale of brick, in respect of what the Ceremonial law enjoined. That is  
dis-

disannulled, though the morall Law be still established.

Of *Assistance* and abilitie: as of doing what you ought to do; so of denying, and resisting the power of sin and Sathan. Hence it is, that I (sayth our Apostle) do presse these duties upon you; Because I know that this state of grace wherein you stand, hath so freed you from the service of sin, that except you will betray your owne freedom, you cannot be re-embondaged.

Briefly then, deare brethren, the words of *St. Paul*, return to this (and I pray you mark it) It is enough for heathen, and such as have wiped off the water of their Baptisme by their Apostasie, to plead their impotencie, and say, we cannot. As for Christians, they have many good helps of assistance to subdue sin, if they please to make use of them: shall I give you a taste of the principall?

1. There



1. There is the blood of Christ streaming in the blessed Sacraments. This is that fountain set open to *Judah* and *Ierusalem* for sin, and for uncleannesse. In the Sacrament of Baptisme, the blood of Christ is not unfitly by some of the Ancients compared to the Red-sea, in which the Egyptians were all drowned. In the other Sacrament it is not unfitly represented by the wine, whose proper tie is to quicken and strengthen the spirits. In this blood of Christ hath the Christian a special interest. Doth any sinfull corruption, any turbulent passion seek to dominere, to lead thee captive? bring it to this Red-sea, and cast it in again and againe, *toties quoties* till it be drowned. Dost thou want power and strength to resist, or rather to conquer those unruly lusts of the flesh? draw neere, and drink of the blood of Christ.

E

This

*Aug. Serm.  
85. de Tem-  
pore.*

This shall put into thee the spirit of might and power, to make thee both willing to resist, and able to prevaile against any sin, and sinfull corruption whatsoever.

2. There is the communion of Saints : in which all Christians have an interest, as being members of the body. Not so the heathen. Now we know that our blessed Saviour, when he had suffered the sharpnesse of death, set open the kingdom of heaven to all believers, open to receive their prayers : so that every Christian in severall, and private praying, hath an assured ground to hope for audience and acceptance. How much more when with joint-forces the whole Church doth offer an holie violence to the Throne of grace, *vis hac Deo grata est.* This pleaseth God wonderfull well: and it must be a verie hard matter indeed, which the Communion

munions of Saints shall not obtaine of God. So then, is there doubt and danger from sin and Sathan? Hast thou prayed, and not prevailed? goe then to the communion of Saints: desire their prayers in thy behalfe: This is the way to gaine the spirit of grace, a new supply of power, and strength against the dominion of sin, and Sathan.

I have shewed you what helps a Christian hath. I may not forget to ad this Caveat: that if he desire to have the benefit of these according to his interest: then he must be carefull not to forfeit this his interest: this is the fault of over-many: whence it is that neither the blood of Christ, nor the Communion of the Churches prayers can procure that helpe of grace, which (God knoweth) they want.

The saying of St. Cyprian is a truth; no hard matter to pre-

*Facilius impetratur quod petitur, quando is pro quo petitur, se non indignum ostenderit.*

vaile for him, who hath not made himselfe unworthy : and contrarily, no wonder if the Churches, and the Apostles prayer returne empty when the son of peace is not in the house. Apply it thus. If thou shalt wittingly run into temptation, and pursue the Persons, and places, which heretofore have beene to thee the occasions of sin : If thou shalt foster, and cherish the flesh with daily feasting, and nightly Ryoting : nay if thou shalt not watch against the occasions of those tentations, which the world affordeth : If thou shalt not with temperance of diet, nay with abstinence and fasting seeke to subdue thy body : to crucifie the flesh, with the lusts thereof, in vaine shalt thou expect, to find the helpe, and assistance which thou pretendest to desire. I say (pretendest) for he that doth indeed sincerely will seriously



seriously endeavour it : by doing what is in his power to doe. But this is that that shall justly convince, yea, and condemne many that complaine of their wofull slavery, and bewaile their impotencie : this I say, that they doe not what is in their power to doe : they say they cannot, but indeed they will not : can they not keepe themselves from haunting the Taverne, and tap-house : did they in very deed abhorre the sin of drunkennesse ? Can they not fast, or at least abstain from the fulnesse of drinke and diet, if indeed they loathed the noysome lusts of the flesh, and the sins of uncleannesse ? yes doubtlesse : they could doe this, and more too : but because they will not, therefore it is, that in the use of the means before prescribed, they doe not gaine what they did desire.

To shut up all therefore in a

E 3

word.

word, whoſoever hath indeed deſire to mortifie and crucifie the fleſh, and the luſts thereof: to drive out the dominion of ſin, that it may not reigne in thy mortall body : follow theſe rules, and God ſhall crown thy deſires accordingly.

1. Doe what thou canſt by the helpe of that little ſtrength which thou haſt received, be not herein wanting to thy ſelfe, refraine ill company : abandon the places of infection. Uſe temperance and abſtinence. Embroyle not thy ſelfe in the buſi- neſſe of the world : Avoid occa- ſions.

2. Seeke that of God, which as yet thou haſt not, ſc. a new ſupply of further grace : Here- in the prayers of the Church, and the Communion of Saints ſhall much availe thee.

3. Attend, and wait upon God for his gracious granting of thy deſires. Wait upon him I  
ſay

say in the blessed Sacraments :  
these be the cōduits of convey-  
ance, the Instruments of the spi-  
rit by which hee doth worke  
Grace in the hearts of them, that  
seriously desire to receive the  
same. When therefore thou dost  
addresse thy selfe unto the Sa-  
crament, get thee to the throne  
of grace, and in these, or the  
like words present thy request  
of grace, saying, O GOD the  
Father, who gavest thy son to  
shed his Blood for the sin of  
man : O God the son who  
sparedst not thy blood, but  
pouredst it forth for the good  
of man: O God the holy Ghost,  
who by the Sacraments dost  
apply this precious blood of  
Christ to the Soule of man : O  
blessed, and glorious Trinity,  
who in the Sacrament of Bap-  
tisme diddest for me crucifie the  
old man, that the body of sin  
might be destroyed, be pleased  
O gracious God, now also in  
this

this Sacrament to re<sup>new</sup> in mee the power and efficacy of the Blood of my deare Saviour, together with the power, and might of the holy spirit, that sin in me may be subdued, the guilt remitted, the service and dominion therof removed. Lord I have beene a slave to Sathan, O now doe thou free mee from this lust, this sin of covetousnesse, drunkennesse, &c. O give me power and strength to prevaile against these enemies of my Soule, that thou alone maist reigne, and rule in my heart.

Do this, & at this time, and being thus pre-disposed : and thou shalt find, that the blood of Christ shall kill the power of sin in thee, and the spirit of grace shall make thee able to prevaile against all thy corruptions : nor can the possession of sin be so rooted, and firmly settled in the soule, but this course, and custome of holy endeavours wil be



wilbe able to eject it, and dis-  
posseſſe the power of Sathan.

I have now done : take briefly  
the ſumme of all in theſe few  
Aphoriſmes, fitted for memo-  
ry, and meditation.

1. Chriſtians ought not to  
ſerve ſin, nor any longer to live  
in it, why ſo? Becauſe they are  
freed from the guilt, from the  
dominion of ſin: and why ſhould  
a free man ſuffer himſelfe to bee  
re-enſlaved?

2. Chriſtians are freed from  
ſin. How ſo? Becauſe they are  
dead to ſin : and he which is  
dead is free : his time is up.

3. Chriſtians are dead to ſin.  
How ſo? Becauſe they are cru-  
cified, dead, and buried with  
Chriſt : The ſon of God hath  
made them free.

4. Chriſtians are crucified,  
dead and buried with Chriſt.  
How ſo? Becauſe Baptiſed in-  
to Chriſt : into his death :  
there begins their union, and  
com-

communion with him.

In a word. By Baptisme they are crucified with Christ, and buried with him : and therefore dead to sin : and if dead to sin, then freed from the dominion of it : and if freed from it, then ought they no longer to serve Sathan, to live in sin.

*FINIS.*

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